

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

John 10:11

Haugen, Rev. A. K.
mar 44

Volume 19

Winnipeg, Manitoba,

First No. in September, 1943.

No. 17

12th. Sunday after Trinity SPIRITUAL WISDOM

Epistle: 1 Cor. 2:9—16.

"But unto us God revealed them
through the Spirit." 1 Cor. 2:10. R.V.

Much knowledge and wisdom in the things of this world have been gained through science and human reason. But spiritual knowledge and wisdom is not discovered by cold scientific methods nor reached by the lofty thinking of men. It is not attained by man's reaching up, but given us through God's reaching down. "But to us God revealed them through the Spirit."

They were revealed "through the Spirit," Who accurately knows God's secrets. "For the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God" (v.10—11).

— "But unto us." It is "Paul, called to be an apostle of Jesus Christ through the will of God" (1 Cor. 1:1) who utters these words. To the apostles and evangelists was God's revelation made. These were the men who spake from God, being moved by the Holy Spirit (II PePt. 1:21). The very words were taught them by the Spirit. "But we received, not the spirit of the world, but the spirit which is from God: that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (v. 12—13). These spiritual words speak to us today through the Scriptures, which is God's revealed "spirit and truth."

And what is it that God has revealed to us? It is the "things God prepared for them that love Him." And these things are so far above human reason and so unreach- ed by natural senses that they are described as, "Things which eye saw not, and ear heard not, and which entered not into the heart of man" (v.9). This is not spoken of the final glories of heaven but rather of the things that are in store for the believer here and now: the full and free salvation through the blood of Christ, the forgiveness of sins, the assurance of sonship, the peace with God and the peace of God (which passeth all understanding), the joy of service, etc. The world does not know these. But to us they are revealed as we hear and keep His Word. These gifts of God He prepares and works out in us by His Spirit as we surrender ourselves to God's grace and mercy in Christ. "But we received not the spirit of the world, but the spirit which is from God; that we might know the things which were freely given us of God."

How sad that many do not receive God's revelation. Since the Fall, the unregenerate human mind, often brilliant in earthly things, is tragically foolish in spiritual things. Unaided by God's Spirit man cannot believe God's revealed truth. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (v.14). "And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them" (II Cor. 4:4).

Where reason, in spiritual matters, does not humble itself before revealed truth to become its handmaid instead of its judge, it degenerates from a steppingstone to a stumblingblock. Happy the scholar who can say with Paul, "I determined not to know anything among you save Jesus Christ, and Him crucified" (v.2), for "Christ is the power of God and the wisdom of God" (I Cor. 2:24).

"All our knowledge, sense, and sight lie in deepest darkness shrouded,



Farewell Service and Reception
for the Rev. B. O. Lokensgard.

Sunday evening, Aug. 22, the Zion Lutheran Congregation, Saskatoon, was gathered for farewell services for the Rev. B. O. Lokensgard and his family. A large number of people consisting of members and friends crowded the church building for the occasion.

In his farewell message Rev. Lokensgard emphasized the idea of faithfulness in Christian life, in Christian service, and faithfulness to the end.

After the service a reception was held for the departing pastor and his family, at which Dr. J. R. Lavik spoke on behalf of the congregation; Rev. Iversen on behalf of the District; Mrs. J. R. Lavik, Miss Helga Christenson, and Miss Gladys Teske spoke on behalf of the organizations; and Mrs. I. Iversen spoke on behalf of the Sunday school especially to Mrs. Lokensgard. A purse of money and other gifts were presented to the pastor and his family in token of appreciation of faithful services. Lunch was served and a social time was spent together.

The Rev. Mr. Lokensgard came to Saskatoon from Minnesota in 1932. He has served the Zion Congregation for eleven years. During that time he has built up the congregation and the organization connected with it into a flourishing church with a bright future. He has also served in various capacities in the church at large. For several years he has been president of the Saskatoon Circuit; and for the past two years he has been secretary of the District. He leaves to serve the Elim Lutheran Congregation at Marshalltown, Iowa.

A Good Listener

"Was it a good sermon this morning?" asked mother, who stayed at home Sunday mornings with the baby.

"I don't know. To tell the truth, mother, I didn't listen to much of it. I think our preacher is not a very interesting preacher," said Annette, rather wearily.

Mother said nothing for a minute, then she added softly: "Perhaps you might help him to preach better by being a good listener. Your old uncle was just an ordinary preacher. But he said he could always preach a good sermon if he saw that everyone in the church was listening. If he noticed that some one was not listening it threw him off the track."

That is one way that you can help your minister—by being good listeners.

—Exchange.

The church is not a monument to God; it is a movement for God.—*Candles in the Wind*, Allan Knight Chalmers.

Till Thy Spirit breaks our night with the beams of truth unclouded;
Thou alone to God canst win us, Thou must work all good within us.

Amen.

—A. K. H.



H/Captain I. J. SAUGEN,
31st. Alta. Recce. Regt.

Captain I. J. Saugen spent two weeks furlough in the Viking District. During this time he visited Ryley and gave a message in the Ryley Lutheran Church. He spoke on the text I. Tim. 4:8. He brought a challenge to the home church, and told of the contacts with the men in the service. It is the home church that has laid the foundation in the lives of these men. Often it is the memory of these contacts that provides an opportunity for the Chaplain.

In the parsonage at Ryley after the service our visitor kindly answered questions. Here are a few:

"How long have you been in the service?"

"A little over one year."

"Has it been a profitable year?"

"Speaking in terms of spiritual benefits I have profited much from my contacts with the men. As to the service I can render to the men from my God and my Church, there is, though often under a rough exterior, a deepfelt longing and hunger for the things of God. For this hunger and longing it is my privilege to hold forth the Word."

"How do opportunities for spiritual service present themselves?"

"Through the positive preaching of the Gospel of Jesus Christ, personal contacts out in the field, and visiting the men in the huts. Hospital visits also prove a fruitful opportunity of Christian service. Opportunities also present themselves when aiding men in letter writing."

"What factors, in your opinion, aid you in your service to the men?"

"The life that the Chaplain, or Padre, lives among the officers and men, counts the most. The disposition towards military discipline as well as personal interest in the individual are important factors."

"Does the message of Christ appeal to the men?"

"It is the only type of message that does appeal to them. It is reality they want. This reality is found in a clear cut message of the Gospel. The message of the Cross finds a responsive chord in the hearts of men."

"You almost invariably say 'Padre' instead of 'Chaplain'. What is the significance of the term 'Padre'?"

"Perhaps I better give you the definition by General Peakes: 'He is the liaison officer between God and men'. Here is another definition: 'He is an ambassador of goodwill in the army.' The 'Padre' is a friendly, sympathetic counsellor to whom the men may go with any problem. The term 'Padre' connotes a warm, spiritual comradeship."

—V.

1843 — 1943

This is our Centennial Year.

The year 1943 marks the one hundredth anniversary of the ordination of Rev. Elling Eielsen at Chicago, and Rev. C. L. Clausen near Milwaukee, Wisconsin. These two men were the first Lutheran pastors ordained among our people in America.

Incidentally, Rev. C. L. Clausen was the first pastor of the Muskego Congregation, near Waterford, Wisconsin (now served by Pastor H. C. N. Jahren). And it was also Rev. Clausen who organized our Pear Creek Congregation in 1856.

Eielsen and Clausen, and the scores of pioneer pastors who followed them performed a tremendous task in bringing the Gospel of Jesus Christ to the scattered immigrants in the valleys and on the prairie of the Great Northwest.

They labored early and late. They preached the Word and administered the Sacraments in the primitive homes of the pioneers. They instructed and confirmed the young. They united loving hearts in the holiest bonds. They spoke words of comfort and hope at the open grave. They organized congregations and synods. They established schools and institutions of mercy. They carefully laid the rugged foundations of the Church of our day and generation.

To these dauntless servants of God we owe a deep debt of gratitude for their courage, their vision and their faith.

Ours is a goodly heritage. God has richly blessed us as a Church. Stately houses of worship are dotting the city, the village and the countryside. Their bells are calling the young and the old to prayer and to praise, to worship and to adoration. Their lofty spires are pointing the weary traveller to the Haven of Eternal Rest.

Yes, ours is a goodly heritage. We have the Church and its blessings in our midst. The Word of God is preached in its truth and purity. The Sacraments are rightly administered. Our Schools, our charities and our mission activities are flourishing. We have been mightily blessed down through the years.

But the work is not done. It must go on and on. It must reach out farther and farther. The Church must ever press forward to new conquests. We must gather in the lost. We must strengthen the faithful. We must support the weak. We must encourage the faint. We must conquer the world for Christ.

Let us as a Church, as congregations and as individuals take up the Torch. Let us hold it high and light the way to greater things. May we in this Centennial Year rededicate our lives to the great Captain of our Salvation.

He will lead His Church through every storm. He will guide our footsteps in the Way of Peace. He will lead us at last to the glories of the Church Triumphant.

May the year 1943, with its Centennial memories, be a year of blessings for us all. 1943 is our Centennial Year.

Have you paid your pledge?

—Rev. J. C. Thompson
in "The Torch Light".

But the song to God is more than an expression of individual emotion. It is a symbol of harmony in the Christian group. After the breach between the tribes of Israel, David (1 Chron. 15) brought them together as singers before the Ark of God—a symbol of their unity as followers of the Most High. So too for us, the singing together in smaller and larger groups is a symbol of the unity and harmony of Christian brethren.

O God, teach us to sing the new song of praise and of thanksgiving. Open our lips to show forth Thy praise. Let not words of dissatisfaction and mistrust and complaining escape from our lips, but let ours be songs of victory, knowing that the Lord will in His time triumph over evil. In Jesus' name. Amen.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Ryley, Alta.

Business Manager: Josef B. Haave, Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave, Rose Valley, Sask.

Y.P.L.L. Editor: Pastor G. O. Evenson, Outlook, Sask.

Published: 5th and 20th of the month

Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

THE DEVIL'S INSTRUCTION TO PREACHERS

Lesson: Acts 4:23—31

TIMELY TOPICS

C. K. Solberg

Let your sermon be a general and objective presentation of the Word. Do not preach the law so as to attack particular sins in the congregation. Preach to at to please especially the prominent and influential members.... Preach the gospel as a comfort to all without speaking of the sinfulness and depravity of the heart.... Preach about sin and sinners, but avoid using the pronoun "you", lest you make your hearers uncomfortable.

Do not disturb your sleeping parishioners by preaching heart-searching sermons... Speak about the wickedness of the world and its need of conversion, but not to your congregation, where all are to be regarded as Christians.... Comfort your parishioners, telling them that because they are baptized, confirmed, attend church, and go to communion once a year, they are good Christians... Say as little as possible about hell, and when you refer to the devil, avoid using his name; it is vulgar and shocking... Never ask your parishioners about their relation to God, as it may embarrass them; take for granted that they are Christians... Let your parishioners understand that it is not expected of them to testify or take part in public free prayer, but that they must keep their religion to themselves.

Avoid always touching or disturbing the conscience of your hearers; give them flowery, eloquent, and pleasing discourses... Do not put much fervor and earnestness into your sermon delivery; your hearers might believe that you mean what you say, or that you are a radical and a fanatic.

Stress much God's grace and love in general, and that He will not condemn any one, who is a churchmember... Avoid making your hearers uncomfortable by reminding them of their sins... Never try to correct your parishioners privately and call their attention to their faults... Do not preach much about money; it is too secular a subject for the pulpit... Never criticize the worldliness in your congregation; you may offend the theater-goers, the card-players, the moderate drinkers, and those who love the dance and other worldly amusements.

Seek to stand in with your flock by being liberal in your ways, views, and habits... Do no personal work, except when you are called to the death-bed; and if the sick one is worried about his soul, comfort him with his baptism and his faithful church activity and give him the sacrament.

On Sunday September 26th the annual Home Day for the Bethany Sunset Home will be held in the Bawlf Lutheran Church Bawlf, Alberta. Rev. A. K. Odland will speak in the forenoon and Rev. S. J. Rude of Ardena, and Rev. M. Johnson of Edmonton will be the speakers in the afternoon.

—A. K. Odland.

Nowadays the ocean seems to be a large body of water entirely surrounded by trouble. —Enka Voice.

Rev. H. L. Urness Retires

Rev. H. L. Urness has resigned from his charge at Bulyea, Sask., on account of ill health. He intends to live at Winnipeg.

Rev. Urness has served for forty-two years in the ministry of our church. He was the pioneer pastor in eastern Saskatchewan. In those years he served our people in that entire section of the province. Where he formerly worked alone there are now many congregations and several pastoral charges. May the Lord who has blessed his ministry also grant him a fruitful retirement.

—I. I.

Pastor C. L. Jothén

Pastor C. L. Jothén has resigned from his charge at Cereal and Veteran, Alberta, and intends to retire from the active ministry. Pastor Jothén has served in the ministry for 35 years. Most of this time he has labored in the Canada District. He expects to live at Estevan, Sask.

Pastor A. H. Solheim has resigned from Camrose and Parkland Congregations. It is the intention to take up residence at Vancouver, B. C.

Anniversaries Ets.

July 30 Poplar Grove Congregation at Ketchen, Sask., celebrated its 25th anniversary; and July 31—August 1 the North Prairie Congregation by Preeceville, Sask., celebrated its 35th anniversary. Both congregations are served by Rev. G. J. Ostrem. Of pastors who have formerly served these congregations H. L. Urness and A. K. Odland were present. H. L. Urness was the pioneer pastor in this region. He helped to organize the North Prairie Congregation. At that time Rev. Urness' charge covered most of eastern Saskatchewan.

July 31 the North Prairie Church was dedicated by the District President. It has been built for some years. But it has lately been completely furnished. The North Prairie Church is one of the prettiest churches in the District.

August 8 the first Saskatchewan Church at Langham, Sask., Rev. B. O. Lokensgard's charge celebrated its 40th anniversary. Dr. J. R. Lavik and the District President took part in the services. First Saskatchewan is the oldest congregation of the N.L.C.A. in the province. It was organized by the Rev. H. C. Holm, who at that time was home missions superintendent of the United Norwegian Lutheran Church.

These and other anniversaries indicate that our church is coming of age also in Canada. For half a century the Lord has been giving us his grace through the Word and Sacraments. Through His Spirit He has been granting us power to serve him in His Kingdom. This brings to mind the two great needs of our District: Young men to serve Him in the ministry and more self-support among the congregations. Both are fruits of the Holy Spirit. Or have we not accepted His Gift?

—I. I.

JUST OFF THE PRESS

1943 ANNUAL REPORT

Paper bound —\$1.00 Cloth bound —\$1.50
For sale at Augsburg Publishing House.

CONTAINS— a summary of the work of our church during 1942:

Inspiring messages by our General President and nine District Presidents.

Departmental and institutional reports.

Finances and statistics.

Resolutions and district convention proceedings.

Candidates' vitae and clergy roster.

Vær Fullkommen!

Vær fullkommen! Saa sier Guds ord oss. Vi ønsker gjerne aa bli fullkomne. I all fall vil vi gjerne at alle andre var det. Var vaar omgang, vaare kjente mere fullkomne, vilde det være saa meget lettere aa komme ut av det med dem. Som det er, har de feil — alle sammen!

Vi ser ikke saa lett at vi har like store feil selv. Tok vi mere av vaar tid til aa granske vaare egne hjerter og nyrrer, vilde vi ikke ha saa lett for aa dømme vaare medmennesker.

Aa være fullkommen er naa ikke saa lett.

Vancouver, B. C.

A gathering in First Lutheran Church of Vancouver on the evening of August 22nd. brought to a happy conclusion a series of inspiring messages by Rev. Fritjof Eide and Mrs. Eide the former Miss Margaret Wall, who together with little Ruth Marie and Paul Andrew, have been visiting with Mrs. Eide's family and friends in the city during the month of August.

The evening's activities were sponsored by the newly organized Junior Intermediate Luther League with Mr. Fred Hoyme as Chairman. For devotion Irvin Jacobson read Romans 10: 8—15 and led in prayer. This was followed by a number by the Jacobsen Trio. James Kerr, the league president, spoke briefly. He paid tribute to the outstanding service rendered to God and the Church by Mrs. Eide. Dorothy Englund sang a solo after which Mrs. Eide in a short message spoke of Faith in Action and mentioned four kinds of action. First and foremost was "Knee-action", emphasizing the need of intimate prayer relationship with God by His Children. Second: faithful "trans-action" of the Lord's business. Third: "Counter-Action" against the mighty forces of sin and darkness all about us. And fourth: "Inter-Action", referring to close co-operation with other groups of Lutherans and united missionary effort. She closed with a poem of greeting to Rev. and Mrs. Aasen on the occasion of their forty-fourth wedding anniversary.

The choir conducted by Miss Harriet Mead sang. The program was followed by a social hour in the church parlors at which Mrs. Eide was presented with a gift of money from her many friends.

—C. E. H.

Confirmation at Rose Valley

August 15th a class of eleven girls renewed their baptismal covenant at the morning service held in Zion church with a large congregation in attendance. The catechization of the class was held Friday evening previous with parents and the officers of the congregation present. The class consisted of Joyce and Laila Berge, Betty and Elaine Gjerde, Ruth Holo, Yvonne Lee, Agnes Linde, Borghild Lovstad, Peggy McAllister, Hilda Strand, Edith Westby. Borghild Lovstad was confirmed in Norwegian. Together with their certificates each member received a small daily devotional booklet and a packet of weekly offering envelopes. The choir rendered the selections "There's a Kingdom" and "The Radiant Morn".

Det rette ord i rette tid.

Presten Bengel var en fortreffelig sjel-sørger. Man sa om ham, at han "for ethvert saar hadde den rette salve". Folk av alle slags stand fra nær og fjern kom for at søke raad og trøst hos ham. Til en mand, hvis fromme hustru la syk, sa han engang: "Nu har De en helligdom i Deres hus," og det ord kom aldrig manden av sinde.

Til en adelig frøken, som lenge laa syk av brystsykdom og klaget sig over, at Gud ikke vilde kalde hende hjem, ga han følgende svar: "Det gaar Dem som nylig en av mine elever. Han vilde gjerne begynde sin ferie straks, men han maatte vente, til skolen var til ende."

En prest beklaget sig engang for ham over, at han ingen livsrørelse saa i sin menighet efter sit aarelange arbeide. Bengel ga ham følgende trøsterike svar: "Naar en mand, der skulde felde et tre, efter at ha gjort hundrede øksehug, tret maatte legge sig ned i gresset for at hvile ut, og en anden kom og med det tiende hug bragte træet til at falde, hvem hadde da feldet det? Vesentlig den første, som ingen virkning fik se."

Det vil den vite som har gransket og funnet sine egne feil. Prøver han aa rette paa dem, vil han komme til kort.

Men Herrens opfordring staar der. Og den er ikke gitt bare paa maafaa. Den er gitt for aa følges. En kan ogsaa følge den om en gir sitt liv — med feil og mangler og hvad der enn er — fullt over i Kristi hender.

La ham gjøre dig fullkommen: arbeide med dig, bruke dig, til han i sin tid gjør dig helt fullkommen sitt seirende rike.

—Berge Øverland.

VED MORS GRAV

N. N. RØNNING

En deilig sommeraften vandret jeg alene til Bø kirkegaard, Telemark, for at sitte en stille stund ved mors grav. Næste morgen gik turen atter til Amerika.

Da jeg tolv aar tidligere bad mor farvel, lovet jeg at komme hjem igjen om fem aar. Da de fem aar var tilende, spurte hun ofte om jeg ikke kom snart. Da jeg skrev at jeg hadde det i tanke blev hun glad.

Naar nogen berettet at hun var ved daarlig helbred, drog en bange anelse gjennom min sejel. Saa en dag fik jeg brev fra min bror Svein. Det var tegnet et litet kors øverst paa første side. Da jeg læste: "Nu maa du være sterk, min bror," visste jeg hvad det betød. Solen gled bak en sort sky og mit hjerte ikke la sig trøste.

Med aarene begyndte jeg at drømme om en stille kveld, da jeg vilde sitte ved hendes grav og takke hende saa inderlig for alt hun hadde været for mig og alltid vilde bli.

Netop før teppet falder i et visst drama, løfter en ung gut et straalende ansigt mot himmelen, som han staar mellem gravene paa en kirkegaard ved midnat, og utbryter: "Der er ingen døde!"

Nei, der er ingen døde, og derfor kunde jeg tale til mor i disse enkle ord:

Kjære mor, jeg hadde haabet at træffe dig i levende live i vort gamle hjem, men Gud saa du var saa træt og saa vinket han dig ind til den evige hvile.

Du var slik en snil mor; du tænkte aldrig paa dig selv, altid paa andre og da særlig paa dine barn, enten vi var hjemme, i Amerika eller i Kina. Du var den første til at staa op, og den sidste tilsengs. Du plukket de skarpe stene fra vor vei, saa vi ikke skulde skjære vore smaa føtter, selv om dine egne blødte. Naar feberen raste i vore spæde lemmer, hvor svalende og lægende var din haand! Den var knudret og haard haanden din, men dog var ingen haand saa bløt som din.

Ingen var saa vis og forstandig som du; svar hadde du paa alle spørsmål, løsen paa alle problemer. Litet eller intet hadde du læst av tidens store aander, men du læste flittig din bibel og var grepet av Guds tanker. Aldrig hadde du været utenom fjeldene, som danner mur rundt bygden vor. Du hadde ikke stort kjendskap til den store verden paa den anden side av fjeldene, men du var saa glad i din egen vakre lille verden. Du hadde aldrig set de tusen glitrende lys i en storby ved kveld, men ofte løftet du dine øine mot den myldrende stjernehær paa nathimlen og det flammende nordlys. Du hadde neppe hørt om de berømte malerier i de store billedgallerier, men du frydet dig ved at beskue de straalende solnedgange og blomsternes fine former og farver paa marken og i din egen have. Du hadde aldrig lyttet til de store tonedigtere, men du stanset ofte i din gang over tunet for at lytte til lerkens triller i høien sky eller til Bøherads kirkeklokkers klang og sang.

Du var saa stille, saa øm og mild. Den fred som overgaar al forstand lyste i dine øine, lød i din stemme. Men en understrøm av vemod drog undertiden hulkende gjennom din sjæl, derfor knde du grædende og sørge med de sørgende. Ingen fattig bad om brød og gik bort med tomme hender. Du gav mere end brød, den maatte du gav det paa tændte lys i tiggerens øine. Ikke alene dine barn kom til dig for at finde trøst det syntes som at alle søkte trøst hos dig. Da du var vandret væk, sa man: "Der var ingen lik hende!" Nei, der var ingen lik dig.

Kjære mor, jeg takker dig for alt, for alt. Tak at du bad for mig og lærte mig at be. Dine bønner fulgte dine barn som lyse engler. Du trodde at saa langt din tanke kunde gaa, dit kunde Guds naade naa.

Hvor fik du din store styrke? Hvorledes kunde du gjøre saa meget og gjøre det saa vakkert? Jeg vet. Du elsket Gud, dine medmennesker og alt som var skjønt i liv og natur. Og det vet jeg, at saa sikkert som vor Frelser stod op av grav med uddelighets krone, vil du og jeg møtes i det land der er lyst som en dag. Velsignet være dit minde, du min mor!

Selv om Gud kan si nei til din bønn, vil han aldri skuffe din tillit.

Den onde selv ønsker intet heller enn synd eller aa faa folk til aa forstaa hvor daarlige de er, men aa innby dem til aa komme til Jesus.

"BAPTISM"

A translation of a discussion on Baptism, appearing in the Indremissionsvennen, dated July 1940, written by Ludvig Hope, a prominent layman in Norway.

When I am bold enough to talk of the Baptism we Christians have, I do so with quiet fear. Not because I am myself uncertain, but because I know many true Christians have a different view relative to Baptism than I have, and I have no desire to "wrangle" with them.

But in view of the truth that we know in part and never will know the full truth in this life, each one of us will have to present our own thought as we see it.

As many Christians know, there are among us two types of Christians, with not a little difference in opinion relative to the nature of man and the worth of Christ's atonement. (Not thinking about Rationalism and Orthodoxy, but of the Lutheran view and a type of Lutheran view that is colored with Reformed thinking).

In brief, the difference between these two opinions: The Lutheran view originates with that Word in the Scriptures which says that all have sinned; that there is none righteous, no not one; that all have gone astray; that none doeth good, but all are dead in trespasses and sins, and cannot see the Kingdom of God unless he is born anew.

No one can be a child of God unless he is born of Good. Little children are under this law also. Therefore they, too, must be born again, if they are to enter the Kingdom of God.

But how shall this be done? How shall a little child be born again?

"By baptism," the Lutherans answer.

"No," say others. "The little ones are God's children without baptism. They are God's children when they are born (of their mothers) into this world. Through Christ's atonement they are God's children from the time they are born into the world." But when the children grows and becomes mature, does it then continue as a child of God in the same manner?

No, there are none who would say that. Where the boundary is to be found, I have never heard anyone designate. But as all know, those who have this view relative to the child, also teach that an adult must be born again, if he is to become a child of God.

According to this teaching, there are two ways in which to become a child of God: 1) As a child in the power of Christ's atonement without regeneration; 2) As adults through regeneration by the Word and the Spirit, — also in the power of Christ's atonement.

As reasonable as this in some respects may seem to be, and as much as we would all like to believe that a little child is God's child without being born again, it is only man's opinion, which has no foundation in God's Word.

If one examines this thought more closely it isn't so very reasonable either. Were it true, one would almost desire that all children might die before they crossed over the border, when they no longer were the children of God.

Because we know that the great majority of adults live and die apart from God, and that it is these who, according to this teaching, at one time were the children of God.

Is this then so very reasonable? I do not think so.

But let us imagine it to be true that a child is God's child when it is born into the world. Then I ask: "Is it wrong to baptize a child of God?" Does an adult become more than a child of God when he believes?

Have I not a right to baptize a child of God? Here some will say that "they permitted themselves to be baptized, because God has said that it shall be done. Baptism is but an outward sign whereby one has voluntarily chosen to say farewell to sin, and is baptized with Christ. But such a voluntary choice a little child cannot make and therefore it is ridiculous to baptize it." This view seems to be both logical and correct.

But then one can ask: "Do you believe that one who has become a child of God can fall away from God also when he is baptized as an adult?" "Yes", most people will say, "Can he also then be won again for God?"

"Yes."

"Is he then re-baptized?"

"No."

Here logic goes to pieces. —

It is clear that if Baptism is but an outward sign, denoting a break with sin, then one who has fallen away from God must be re-baptized, if again he comes to God. One must be consistent.

The most well-known and the most used insinuation against infant baptism is that "the child cannot believe. A little child who knows nothing about itself cannot believe."

But the same people who thus speak believe, remarkably enough, that the little one is a child of God. Can anyone be a child of God without faith? Is not this even more impossible? Where is it stated that one can be a child of God without faith? I have never seen that in God's Word. What faith is in reality is not so easy to say. If we remember the time in our life when we came to faith, then we remember that faith is a perplexing (difficult) question. The faith we had, went to pieces. Finally we knew of an inner feeling, a light, a new day dawned within, and we rejoiced in salvation. But we did not think about faith, — we hardly knew what it was. One thing, however, was certain: our heart's door was open and the Savior came in.

An open heart's door is surely one of the finest and deepest mysteries in that faith which took hold of Jesus. Cannot a little child possess such a door, even though it does not realize it itself?

A little child, as a rule, finds its way to mother's breast, at the start, and gets its nourishment therefrom, even though it has not much knowledge of it itself. Can there not be also a similarity in a spiritual sense?

Why did Jesus take a little child and set it forth as an example for us adults? Why does He say that we adults must become as little children if we shall see the Kingdom of God?

Is it because the child was in God's Kingdom at the instant it was born? This is a drastic statement, inasmuch as it is written that none comes into God's Kingdom without being born again.

Would it not be closer to the thought of Scripture to interpret it thus: the Kingdom of God belongs to children because they have an attitude which befits the Kingdom? They are so well fitted for God's Kingdom that we adults must become as children, if we are to enter in.

Some will, no doubt, say that these words of Jesus have nothing to do with Baptism. Jesus sets forth the child as an example of humility. It is this humble mind we adults must have if we are to enter God's Kingdom.

Yes, this is indeed true; but it is also stated that grace is given to the humble, and if the child has this humble mind, then it too will receive grace. This mind (attitude) is just this open door, through which the Savior enters.

But, say some, it is nowhere stated in the Bible that children should be baptized or that children were baptized.

No, that is so. But it is nowhere stated in the Bible that women shall partake in the Sacrament of the Altar, or that women were present at communion. But none has therefore thought of denying them the privilege of the Sacrament.

It cannot be said that whatever is not explicitly stated in Scripture, has never been practised.

Furthermore, it must not be forgotten that several times it is stated in the N.T. this and that one was baptized with his whole household. It is possible that there were small children included. And the "last disire" of Christ was that we should go into all the world and disciple all people (nations) by baptizing them and teaching them. Matt. 28: 19—20 and Mark 16: 15—16.

Therefore they may have just as much authority who say that infant baptism is not especially mentioned in the Bible because it was self-evident to the Apostolic Christians to baptize children. None thought of anything else; therefore it was not discussed.

It is then especially in regard to infant baptism that the Christian's disagree. It is self-evident that where heathendom rules one must teach the people before one baptizes. But after a while when Christian homes are established and children are born, what shall then be done with the little

children? Shall they be baptized, or shall they grow up and choose for themselves to follow Christ?

Here it is that opinions differ.

My personal view is this:

I am a Christian. I have given my life to Christ to be with Him in life, in death and in all eternity. When God gave me children, I said to Him: "I thank Thee for the child you gave me; I realize it is a great and responsible gift. Now I will give the child to Thee, even as I have given myself to Thee. I cannot save the child, but You can, and here it is, Lord. Thou hast said that we should make disciples of all nations by baptizing and teaching them, and this I will now do with my child. According to Thy word I baptize it into Thee in Thy Kingdom, where I too am by grace, and by that same grace I shall endeavor to teach the child Thy will."

Is there anyone who dares to say that this is contrary to God's Word and the basic law in God's Kingdom? They who so do are beyond my understanding.

That the child will perhaps, not acknowledge his Savior, to whom I gave him, when he becomes responsible for his own life and can freely choose, that is a different matter altogether. An adult individual's right to choose or reject, none can take away. But when the will of my child rested in the hand of his father, then it was my obligation to bring it into God's Kingdom, to Him who Himself said that the Kingdom belongs to the little children.

But when the child grows up, and perhaps wanders away from God, do I then have the right to comfort myself in this that he was baptized? No, that I do not. Baptism cannot save him who departs from God. Just the opposite. He who is baptized and wanders away from the Savior will receive heavier judgment than the one who is not baptized. But many comfort such worldly people with this that they were baptized when they were small. This is a false security. It is contrary to the Word of God. He who has departed from God must be converted, otherwise he will be lost, even though he is baptized ever so much.

Give heed to this, young and old: All you who have gone away from the Savior unto whom your parents baptized you, (you) must turn around or else you will be lost together with all the rest who reject Christ.

But how about those who did not go away? Those who continued in God's Kingdom, into which father and mother led them? They must come to a conscious realization of where they stand, and they themselves must choose where they want to be, either within God's Kingdom or without. The sub-conscious faith, with which they laid hold of Christ in baptism, must be awakened and become a conscious faith like that which belongs to adulthood. Each adult, whether baptized as a child or not, must himself choose whether or not he wants to belong to Christ. This is a fundamental law in God's Kingdom.

A great responsibility, therefore, rests upon us Christian parents who have brought our children unto baptism. Shall they abide in God's Kingdom when they grow up, or shall they drift away?

A big share of this responsibility rests upon us. That isn't all; for no one, yea, not even God, can force man's will. But the major part, nevertheless, rests upon us. In the way we rear our children, so they become, — in most instances.

Do you think of this, you Christian father and mother? And you children and young people, who had the fortune of having a mother and a father who brought you into God's Kingdom, — upon you also rests a great responsibility. To whom much is given, from him is much expected, in turn. Think of this!

And you who drifted away, come back again. Enter again into God's Kingdom. The Savior will receive you as heartily and as gently as if you were a little child. (E. V. S.)

Police Tricked

Some young Norwegians placed a bundle of underground newspapers on the window ledge of a large Oslo office building, then called the police and said the papers were to be picked up by patriots. Three officers in plain clothes were immediately dispatched to the scene to hold watch. Meanwhile the boys had called another police station

JOHN 14:1—2

Let not your heart be troubled; ye believe in God, believe also in me. In My Father's House are many mansions, if it were not so I would have told you. I go to prepare a place for you.

Jesus calls his Father's House, Mansions, and if we follow Jesus here we shall inherit a place in these mansions, in other words, there is room enough in heaven for all the friends of Jesus, and each of them shall receive his own special measure of glory. They shall all gather there and all shall have perfect bliss, but shall not have the same measure of glory. The Splendor with which we shall shine in heaven shall be greater or less according to the gifts which we have received of God, and the manner in which we have used them. Some have the brilliance of the diamond, others of the ruby, and still others of the emerald, but all fit beautifully together. There is no envy in heaven and no discordant note is heard in the song of praise before the throne of the Lamb.

Whoever believes in Jesus and continue in faith unto the end cannot be lost, but must and shall inherit salvation. For the heart of the believer clings to Jesus and remains where he is, and thus Jesus takes the believer with Himself to heaven.

The Lord Himself has gone through death and overcome it, but he did this for us. Himself is the light and the life. This is for us who believe in Him. I am the way, he says. He is the living way, the great current on which the ship freighted with human lives is floated out into the sea of a blessed eternity. He also says, I am the truth and the life. It is therefore not possible that one who is one with Him in heart can be lost. He that has the son has life already. No death can henceforth destroy him. Is not Jesus in very truth your life—your hearts desire? We know the way then and have the life and we are certain that we shall be gathered into the mansions of Glory. We must then learn to know God as the one who always is and remains with us, especially in the hour of death. When I have this faith I am on the right way which leads from this life to the next. To walk on the way, simply means to have a steadfast faith and to become more fully assured of eternal life in Christ.

Sent in by George Bruce,
Ohaton, Alberta.

All the Days

Annie Johnson Flint

Yea I am with thee when there falls no shadow
Across the golden glory of the day,
And I am with thee when the storm-clouds gather,
Dimming the brightness of the onward way;
In days of loss, and loneliness and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain;
When youth has fled and Death has put far from thee
Lover and friend who made the journey sweet,
When Age has come with slowly failing powers,
And the dark valley waits thy faltering feet;
When courage fails thee for the unknown future;
And the heart sinks beneath its weight of fears;
Still I am with thee—Strength and Rest and Comfort,
Thy Counsellor through all Earth's changing years
Whatever goes, whatever stays,
Lo, I am with thee all the days.

—Jewish Missionary Magazine.

to report the presence of the bundle of papers and suggested plain clothes men be sent to pick them up so that neighbors or passers-by would not grow suspicious. In due time two men arrived to pick up the bundle. No sooner had they done so than they were set upon by the three officers holding watch. There ensued a hot battle with much swinging of fists. Finally someone thought of flashing his police badge, and the others did the same. It was a highly embarrassing moment for the police, a highly enjoyable one for the crowd of on-lookers who had gathered.

—News of Norway.

HANLEY PARISH



Mr. and Mrs. T. O. HAMRE
(Photograph taken on their Golden Wedding Anniversary,
October 26, 1932.)

Hanley Ladies Aid Honors Mrs. T. O. Hamre

On Thursday afternoon, August 12, a host of friends from the town of Hanley and district gathered at the home of Mr. and Mrs. T. O. Hamre. The occasion was to have been a regular Ladies Aid meeting but since it was Mrs. Hamre's 83 birthday it proved to be more than an ordinary Ladies Aid meeting.

Mrs. Hamre is one of the charter members of the Hanley Lutheran Ladies Aid which was started in 1904. She has been an active and faithful worker in this organization ever since. In recognition of her long and faithful service the Ladies Aid honored her by making her a life member of the W.M.F.

Her pastor, the Reverend Lars Knudson, chose as his text Deut. 33:27, "The eternal God is thy dwelling-place, and underneath are the everlasting arms". He spoke of the great work that Mrs. Hamre has been given grace to accomplish for her Lord and reminded her of the fact that the "Everlasting Arms" that have held her up during all these years will never tire or weaken.

On Sunday, August 15, Mr. Hamre celebrated his 83 birthday. Last year, on October the 26, they celebrated their Diamond Wedding anniversary. Both Mr. and Mrs. Hamre have been blessed with good health. Mr. Hamre is very active for his age and is still manager of his large Red and White store.

We hope and pray that God will give them health and strength to carry on for many years more.

Mrs. Geo. D. Lawrence.

A Hymn in Time of War

Lord, God of Hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war Thy will we see
Shaping the larger liberty.

Nations may rise and nations fall,
Thy changeless purpose rules them all.

When death flies swift on wave or field,
Be Thou a sure defense and shield;
Console and succor those who fall,
And help and hearten each and all!

O hear a people's prayers for those
Who fearless face their country's foes!

For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
Oh, hear a people's prayer, and bless
Thy servants in their hour of stress!

Augsburg Publishing House Minneapolis, Minn.

Complete Church and Sunday School
Supplies, Hymn Books, Devotional
Books, Bible and Testaments.

Order from Minneapolis, or S. L.
B. I. Outlook, Sask.

To every stricken heart and home,
Oh, come, in tenderest pity come!
To anxious souls who wait in fear,
Be Thou most wonderfully near!
And hear a people's prayer for faith
To quicken life and conquer death!

For those who minister and heal,
And spend themselves, their skill, their zeal
Renew their hearts with Christ-like faith,
And guard them from disease and death,
And in Thine own good time, Lord, send
Thy peace on earth till Time shall end.

—John Oxenham.

Reprinted from The Gospel Witness,
Guntur, India.

Hanley Charge Has "Call Day"

On Sunday, August 1, the people from the three places constituting the Hanley charge assembled in the Hanley Lutheran church for an all day meeting.

Dr. J. R. Lavik delivered the morning sermon based on Matthew 28:18—20.

In the afternoon Mrs. J. R. Lavik and Mrs. I. Iversen spoke on the work of the W.M.F. Mrs. B. O. Lokensgard told us about the work that the L.D.R. are doing.

The Reverend B. O. Lokensgard conducted the evening service.

We wish to thank the guest speakers for their inspiring addresses, and for the information they gave us about the work that is being done by our church.

This meeting was very well attended and we hope that from now on a Call Day will be an annual event in the Hanley Charge.

Is It Necessary To Defend The Bible?

Some tell us that it is not. This sounds plausible—until we see what is behind it. Dr. J. Gresham Machen, one of the most discerning and scholarly defenders of the faith in our generation, recently said before the Bible League of London: "There are, indeed, those who tell us that no defense of the faith is necessary. 'The Bible needs no defense,' say they; 'let us not be forever defending Christianity, but instead let us go forth joyously to propagate Christianity.' But I have observed one curious fact—when men talk thus about propagating Christianity without defending it, the thing that they are propagating is pretty sure not to be Christianity at all. They are propagating an anti-intellectualistic, non-doctrinal Modernism; and the reason why it requires no defense is simply that it is so completely in accord with the current of the age." So long as men continue to attack the Bible,—and they will continue to do so until all rebellion against God is finally done away,—just so long will God's spokesmen need to defend the Bible. That is, there is need for intelligent, thoughtful, faith-filled answers to the sophistries and falsehoods of those who would try to convince their fellow men that God's Word is not true. The Christian's duty

From The Bethany Sunset Home Gifts in Cash

AMISK CREEK, ALTA.: Mrs. A. Patterson, Mrs. C. Moen, Mr. J. Vestby, Carrie Berg, Mr. and Mrs. E. A. Moen, U. C. Gardiner, and Mrs. A. Flaaten in memory of Mr. Peter J. Aas \$4.00.

BAWLf, ALTA.: Mr. and Mrs. Owren \$2.00. Mrs. Gust Olson \$1.00. Bawlf Lutheran Ladies Aid Rev. A. K. Odland Pastor \$11.00. Mr. and Mrs. Chauncey Larsen \$1.00, Mr. Knudt Larson \$1.00, Mr. and Mrs. Larsen \$1.00, and Mr. and Mrs. Ed Meadahl \$1.00 in memory of Axel Strom. Rev. John Tandberg in memory of Malina Jevning \$2.00, and in memory of Karl Larsen, Weldon Sask. \$2.00. Hans Nelson in memory of Karl Larsen, Weldon Sask. \$2.00, and in memory of Mrs. Tom Robertson, Brancepeeth, Sask. \$1.00.

BARDO, ALTA.: Friends of P. B. Anderson \$14.15, and Bardo Male Chorus \$3.50 in memory of P. B. Anderson.

BIRCH HILLS, SASK.: Mrs. Lena Hagen Birthday Gift \$1.00.

BROMHEAD, SASK.: Bromhead Community in memory of Mrs. Johanna Gysler \$5.00. Oungre, Sask. Dr. and Mrs. J. Brown in loving Memory of Grandma Gysler \$2.50.

CAMROSE, ALTA.: Mr. and Mrs. B. M. Hoveland \$1.00, Neighbors of Mr. N. Fjeldheim \$2.00, Mr. and Mrs. L. J. Hoveland \$1.00, Mr. and Mrs. R. Peterson \$3.00 and Mr. and Mrs. Lars Roen \$1.00 in memory of N. Fjeldheim.

EAU CLAIRE, WIS.: Mrs. Christ Dahl in memory Mrs. Mickelson, Hagen, Sask., \$2.00.

EDBERG, ALTA.: Rose Bush and Ferry Point Friends in memory of Mr. and Mrs. Henry Christofferson \$6.75.

EDMONTON, ALTA.: Central Lutheran Sunday School. Rev. M. S. Johnson Pastor (To the furnishing fund) \$19.72.

HAGEN, SASK.: Saron Ladies Aid Rev. P. Lerseth Pastor. (Building fund) \$25.00.

HAY LAKES, ALTA.: Mr. and Mrs. Charles McLeen \$2.00, Mr. and Mrs. J. Welde and Family \$2.00, Mrs. H. Hanson Ted and Hilda \$1.00, Lorne Ordean and Randel Broen \$1.00, Mr. and Mrs. O. J. Sare \$1.00, and Mr. and Mrs. Lars Grue \$1.00 in memory of Mrs. S. Grue. Aman-dius Johnson in memory of Mrs. Mary Waldum, Lundimo, Alta., \$1.00.

HOLDEN, ALTA.: Mr. and Mrs. O. P. Sorgen \$1.00, Mr. and Mrs. Hans Huseby \$1.00, Mr. and Mrs. P. Bratrud (Bldg. fund) 50c, Mr. and Mrs. A. C. Oppen \$2.00 in memory of P. H. Bjerkseth.

LAJORD, SASK.: Mrs. A. Iversen in memory of my Grandfather, Mr. James Middleton \$3.00.

LOUGHEED, ALTA.: Trinity Lutheran Sunday School, Rev. J. B. Stolee Pastor, (To Furnishing fund) \$1.10.

MAXIM, SASK.: Immanuel Ladies Aid, Rev. T. J. Langley Pastor, \$5.00.

NEW NORWAY, ALTA.: New Norway Lutheran Ladies Aid, Rev. Solheim Pastor, \$2.00, Mr. and Mrs. N. Stromberg \$1.00 in memory of O. A. Alackson.

OUNGRE, SASK.: Oungre Community in memory of Rasmus Johnson \$6.00.

PONOKA, ALTA.: Asker Ladies Aid, Rev. K. O Kandal Pastor \$5.00.

ROSE VALLEY, SASK.: Mr. and Mrs. C. A. Westby in memory of Anna Winolow \$1.00.

RYLEY, ALTA.: Mr. and Mrs. Geo. Mosby \$1.00, Mr. and Mrs. C. L. Hoveland \$1.00, and Mr. and Mrs. Jens Christofferson \$1.00 in memory of P. H. Bjerkseth.

STARBUCK, MAN.: In memory of G. Lofto from Mrs. Gunder Lofto \$5.00, Mr. Rudolph Lofto \$1.00, Oberlin Lofto \$1.00, Melvin Lofto \$1.00, Elmer Lofto \$1.00, Mrs. Homer Mills \$1.00, Mrs. W. McRol \$1.00.

SOUTHEY, SASK.: Lunner Ladies Aid \$10.00.

TORQUAY, SASK.: Mr. and Mrs. Lars Lofthus and Manda in loving memory of Mrs. Gysler \$1.10.

of answering the accusers is brought out all through the New Testament, and is summed up toward the close in the injunction: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

—S. S. Times.

In memory of John Hanson to Bethany Sunset Home Building Fund: Mr. and Mrs. Sand, Milton and Howard; Mr. and Mrs. O Flohr, Gladys, Donald, and Donna; Mr. and Mrs. O. Nystrom; Mr. and Mrs. P. Stanwick and Matt. Stanwick; Mr. and Mrs. O. Olufson; Mr. and Mrs. W. E. Hall; Ole Kasa and family; Mr. and Mrs. Herbert Skog; Mr. and Mrs. T. Anonson; Mr. and Mrs. A. Wickman; Mr. and Mrs. C. Olson and Gordon; Mr. and Mrs. Langmo; Mr. and Mrs. S. J. Broughton and family; Mr. and Mrs. B. J. Stolee; J. C. Saltvolds; Mr. and Mrs. Courad Vikse and family; Mr. and Mrs. E. Beyerstein; Mrs. Arneberg; Mr. and Mrs. L. Bergum and family; Mr. and Mrs. Hjalmer Odegard and family; Mr. and Mrs. J. Bowden and family; Mr. and Mrs. Sammy Pearce; Mr. and Mrs. Carl Lundell; Mr. and Mrs. Bobt. Lundell; Mr. and Mrs. Nels Sjo-strom; Mr. and Mrs. Peter Odegard; Mr. and Mrs. Gullik Saltvold; Mr. and Mrs. Walter Wold; Mr. and Mrs. Helmer Borge; Mr. and Mrs. Abel Blomgren; Mr. and Mrs. O Moland; Mrs. A. Moland; Mrs. Albers and Walter; Mr. and Mrs. A. Soderstrom; Mr. and Mrs. P. Nielsen; Mr. and Mrs. Pat Clark; Mr. and Mrs. Earnest Holt; Mr. and Mrs. C. J. Erickson; Mr. and Mrs. O. Steward; Mr. and Mrs. O. Collins and Mrs. Henry Wold; Mrs. Seaquist and Elsie; Andrew Anderson; Mr. and Mrs. Willie Thompson and family; Mr. and Mrs. Wm. Schiele and family; Mr. and Mrs. Herman Schiele and family; Mr. Matt Schiele; Miss Aletha Deut; O. E. Olsen; Mr. and Mrs. D. Cantelon; Mr. and Mrs. Oliver Kasa; Mr. and Mrs. A. Lodeen. Total of gift \$19.10

Gifts in Natura

BAWLf, ALTA.: Mr. and Mrs. Albert Peterson, 6 dozen Eggs.

BAWLf: Mrs. M. Bergquist, several pounds of dried fruits.

ECKVILLE, ALTA.: Mr. and Mrs. Martin Steving 2 chickens.

Edberg, ALTA.: Mrs. J. T. Sand, one woolen blanket.

MAXIM, SASK.: Immanuel Ladies Aid Rev. T. J. Langley Pastor. Helen Ellingsen 1 Scarf. Mrs. O. C. Ellingsen 1 Apron. Mrs. E. O. Ellingson, 2 Pair Embroidered Pillow Cases. Mrs. L. Bangsund One Emb. Bath Towel, 1 Tea Towel, 1 Pr. Home Knit socks. Mrs. Marie Ellingsen 1 Face Towel. Mrs. Helmer Nelson one Kitchen Towel, Mrs. J. Torgunrud, 1 Glass of Preserves, and 1 lb. Coffee. Alma Nelson 1 Face Towel. Mrs. Lars Ellingsen one lb. Coffee, and one Apron. Ladies Aid one Quilt.

PRINCE ALBERT, SASK.: Prince Albert L.D.R. Rev. J. T. Dahle, Pastor. 4 Bath Towels, 2 wash cloths and 2 toilet soap.

SEDGEWICK, ALTA.: Mrs. F. P. Barresto, very nice second hand clothing. 3 lady's flannellette night gowns. 1 Bath robe, 3 dresses, 2 woolen caps, 1 woolen sweater, 1 pr. Bed room slippers.

—Marie Weiks.

Financial Statement 2nd Quarter

Balance on hand Mar. 31st 391.47

Income:

Subscriptions	150.50
Gifts	13.65
Interest	1.08
	165.23

Total income 556.70

Expenses:

Printing	215.63
Picture cuts	19.87
Stationery	10.26
Undershepherds50
Stamps79
Banking expense68
Wrappers	1.20
	248.93

Balance on hand June 30th..... 307.77

Josef B. Haave,
Business Manager.

For "The Shepherd"

The Young People's Luther League of Central Lutheran Church of Edmonton, M. S. Johnson, Pastor, has recently enrolled a club of 30 subscribers to "The Missionary" magazine. This league is also on the 1943 Luther league honor roll, having sent in over \$25 to the Luther League main office. Over 30 members have also been enrolled in the Pocket Testament league.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba,

Første Nr. i September, 1943

12 søndag efter trefoldighet

EN TING VET JEG

Evangelium: Johs. 9, 24—38.

De kaldte da anden gang den mand for sig, som havde været blind, og sa til ham: giv Gud ære! Vi vet, at dette menneske er en synder. Han svarte da: om han er en synder, vet jeg ikke. En ting vet jeg, at jeg som var blind, nu ser. De sa da til ham: hvad gjorde han med dig? Hvorledes aapnet han dine øine? Han svarte dem: jeg har allerede sagt eder det, og I hørte ikke paa mig. Hvorfor vil I atter høre det? Kanske ogsaa I vil bli hans disciple? Da skjældte de ham ut og sa: du er hans discipel, men vi er Mose disciple. Vi vet, at til Moses har Gud talt, men hvor denne er fra, vet vi ikke. Manden svarte og sa til dem: dette er da underlig, at I ikke vet, hvor han er fra, og han har dog aapnet mine øine. Vi vet, at Gud hører ikke syndere, men den som er gudfrygtig og gjør hans vilje, ham hører han. Saa længe verden har staat, er det uhørt, at nogen har aapnet øinene paa en blindfødt. Var ikke denne fra Gud, da kunde han intet gjøre. De svarte og sa til ham: du er helt igjennem født i synd, og du vil lære os? Og de kastet ham ut.

Jesus fik høre, at de hadde kastet ham ut, og da han traf ham, sa han: tror du paa Guds søn? Han svarte og sa: hvem er han da, Herre, saa jeg kan tro paa ham? Jesus sa til ham: du har set ham. Og han som har talt med dig, han er det. Han sa: jeg tror, Herre! og faldt ned for ham.

*

Kristendomen er den eneste religion som fører menneskene til fuld visshet i deres forhold til Gud. Ogsaa deri viser den sig som den **sande**.

Den holder hvad de andre lover, nemlig at føre menneskene til personlig møte med Gud, ansigt til ansigt. De andre fortæller om Gud, peker op til ham og ber menneskene strække sig op mot ham. I kristendommen kommer Gud ned, midt ned i vor verden, som menneske iblandt mennesker. Vi kan træffe ham, tale med ham og leve vort liv med ham, ikke bare høre eller læse om ham og langes efter ham.

Alle de som forstaar at de er kommen bort fra sin Gud og vil tilbake til ham for at be ham om forladelse, de kan nu træffe ham personlig, faa gjort op med ham og bli fuldt sikre paa at alt er godt igjen mellem Gud og dem.

Men hvorfor er da de fleste mennesker i uvisshet om sit forhold til Gud?

I de kristne lande vil du træffe en liten flok som vet at de før var blinde men at de nu ser. Paa den anden side vil du træffe en liten flok som vet at de lever uomvendt. Men midt mellom disse to smaaflokkene vil du træffe den store mængde av menneskene, hvis særmerke er dette: om sit forhold til Gud *vet* de *intet* men *haaber* det bedste. Enkelte mener endog at de om den ting ikke kan faa nogen fuld visshet i dette liv: man skal forarbeide sin frelse under frygt og bæven. Andre mener nok at man kan faa visshet og at ogsaa de engang i fremtiden nok skal faa den.

Min kjære læser, hvor staar du?

Der er mange som har "haabet" sig ned i den evige ild, fordi de ikke gjorde alvor av at møte Gud til opgjør og forlik.

Den blindfødte i teksten idag visste ikke *meget*. Men han visste det sikker: Jeg var blind, men ser nu. Kanske du idag sier det samme: jeg var blind men jeg ser nu. Jeg ser nu at jeg aldrig har faat hvad jeg trånger og hvad Gud vil gi: visshet. Jeg ser nu at jeg har bedrat mig selv. Nu vil jeg tale ut med Gud og ikke gi mig før jeg vet hvad der stængte mellom Gud og mig.

Jesus møtte den blindfødte og hjalp ham helt frem til personlig tro paa Guds søn saa han frimodig faldt ned for ham og sa: Jeg tror Herre!

Jesus vil møte ogsaa dig. Gaar du ind i dit kammer og lukker din dør og begynner at tale sandt og opriktig med Jesus, saa

Vekkelse og Omvendelse

Hvad er vekkelse? Hvad er omvendelse? Jeg vil svare paa det første spørsmål ud af disse skriftsteder: Efes. 5:14, "Vaagn op du som sover og staa op fra de døde og Kristus skal lyse for dig". 1 Kor. 15:34, Kol. 3:1, og i det gamle testamente Esaias 60:1, og Esaias 9:2. I Mattaus 25: 1—13 leser vi om de fem daarlige og fem kloge jomfruer. Hvorfor staar det først om de fem daarlige? Fordi de ikke blev frelst paa grund at de hadde mistet det evige livs olje som maa betyde den helligaand. Lamperne betegner livet som vi lever medens vi er her i verden. Ja det er farligt og alvorligt at miste frelsen i Kristus.

Vekkelse er at jeg ser mig selv som en synder. Saa lenge jeg var vakt sa fik jeg ikke se noget andet. Da prøvet jeg paa at retferdiggjøre mig selv. Jeg prøvet paa at forbedre mit liv. Jeg skulde bli bedre, bede til Gud. Jeg syntes jeg blev bedre. Slik gikk jeg i to aar og trodde jeg var frelst. Men jeg var bare vakt.

At bli frelst er at komme i forening med Gud Fader, Guds Son, og Gud den Helligaand. Da fik jeg se at Jesus har betalt for alle mine synder. Du er hellig og ren i Guds øine, men i dig selv finder du bare synd og urenhed. Paa grund av dette maa du gaa til Jesus med dine synder og faa dem utslettet i lammets blod som renser fra al synd.

Du som leser dette i Hyrden, har du gaat til Jesus med dine synder? Jesus naglet dine synder fast paa korset og han kastet dem i for glemmelsens hav saa dem skulde ikke mere ihukommes.

Da maa du ikke gjøre som jeg der gikk i to aar i vakt tilstand. Du kan bli frelst nu. Den samaritanske kvinde, Nikodemus, Sakkaeus, og Paulus blev frelst den samme dag. Mange synes det er for tidligt at begynde. Men Gud har ikke sagt at man skal vente. Gud siger, idag dersom I hører Guds søns røst, saa forherd ikke eders hjerte. Det er djevelen som siger du skal vente, og tilslut siger han at det er forsent. Satan kan ogsaa Guds ord men han bruker det bagvendt thi han er løgnens fader. Derfor maa du søke Herren nu—idag. Idag er frelsens dag, idag er Gud at finde.

Hans Nilsen,

Betania Gamlehjem, Bawlf, Alta.

Mitt liv tilhører Gud

Gud hadde engang et vidne i Skottland som het James Turner. Han satte alle sine krefter inn paa aa hjelpe mennesker frem til Gud. Han blev syk av overanstrengelse, men han gav ikke op. "Det gaar jo paa livet løs" innvendte hans venner.

Men Turner var der hvor han visste Gud vilde han ham og han svarte bare: "Mitt liv tilhører Gud".

Til slutt var hans krefter opbrukt, døden nærmet sig. Men tusener hadde gjennom hans bønn og vidnesbyrd faat del i livet.

Hans siste ord var: "Kristus er alt!"

Fullfør!

Det onde selv ønsker intet heller enn at folk overalt skal halvvaakne — og saa overlates til sig selv for aa sovne inn igjen.

skal du faa erfare at han møter dig og svarer dig. Ta saa bibelen og læs, saa skal han i din samvittighet vise dig hvad der stænger mellom ham og dig om dagen. Og si det saa til ham hvergang du kjender at du gjør ham imot. Og læs saa hvad han gjør med dem som tilstaar sin synd: 1 Johs. 1, 9. Matt. 9, 2—8. Hans lidelse og død vil gi dig frimodighet til at tro ham naar han sier at han vil forlate dig al din synd.

Og begynner du hver dag at gaa slik ut og ind med din Jesus i lønkkammeret og i bibelen da vil du snart si med jubel: Jeg vet at min forløser lever. Du vil opleve sandheten av Pauli ord, Rom. 8, 16: Aanden selv vidner med vor aand at vi er Guds barn.

EN HILSEN

For en kort tid siden mottok jeg brev fra en av mine gamle venner i Kanada, det land hvor jeg strevet og virket omtrent femten aar at forkynde det glade budskap, Kristi Evangelium, for vort folk. Denne ven skrev til mig for at finde ut om jeg faar bladet Hyrden til mig sendt, og paa samme tid ber han om at jeg maa vere saa venlig at skrive et lite brev til bladet for at mange av vennerne i Kanada kan faa lese det.

Det er nok mulig og jeg formoder at mange av mine fordums venner og menighetslemmer jeg arbeidet sammen med i Kanada er vandret ind i evigheten og har mottatt lønnen de strevet og virket for her i jordlivets møie og besver—men nogle venner er nok endnu blandt de levendes tal i landet der nord. Maa Gud faa velsigne dem alle med sin naade og frigjørelse i vor Frelser, Jesus Kristus, som er alle sande Guds børns største og herligste ven. Guds barneskare som lever i fuld fortrolighet med sin bedste ven, Jesus, er lykkelig og salig allerede her paa jorden.

Ja bladet "Hyrden-Shepherd" faar jeg tilsendt og leser det. Det vil glede mig om jeg kunde faa navnet paa den ven som har sendt bladet til mig og betalt for det for et aar. Paa den maate leser jeg bladet frit. For denne personlige vennegave er jeg megen tak skyldig. Det sande vennskabsforhold er Gud velbehagelig.

Det randt mig i taken at fremstille et billede som jeg fremholdt en gang i tidens løp: Et menneske har tre venner mens det lever her i verden. Hvorledes opfører disse venner sig i dødstimen naar Gud kalder et menneske for dommen? Den ene ven er "pengene" som mange mennesker kalder sin bedste ven. Men pengene forlater et menneske først, ti de (pengene) gaar ikke med det døende menneske gjennom dødsporten. Den anden ven er "slegt og venner" som følger med den avdøde til graven og der byder det sidste farvel.

Den tredje ven er vor Forsoner, Jesus Kristus, Han ledsager alle sine tro efterfølgere til Herrens domstol og trone og staar for Faderen og plederer Guds børns sak om barmhjertighet og naade. Lykkelig er det menneske som har ham til ven. Har du kjere leser?

—M. Mickelsen.

Dersom jeg var rik saa — —?

Man hører ofte, at der blir sagt: "Bare jeg var rik, saa skulde jeg riktignok gi." Mon det nu ogsaa er saa sikkert, det er lettere end i virkeligheten. En liten samtale mellom to indfødte hedninger, som var blitt kristne, er i al barnlighet meget oplysende.

Den ene sier til den anden: "Hvis du hadde 100 faar, vilde du saa gi 50 av dem til Guds arbeide?"

Han svarte: "Det vilde jeg, jeg vilde gjerne gi de 50."

"Hvis du hadde 100 kjør, mon du saa vilde vere villig til at gi 50 til evangeliets arbeide?"

"O, ja, det vilde jeg," var svaret.

"Men du vilde ikke gjøre det hvis du hadde 100 heste, vilde du vel?"

"Jo, jeg vilde. Du skulde se, at jeg vilde."

"Men hvis du hadde to griser, vilde du da vere villig til at gi den ene av dem?"

Mandens ansikt blev langt, og han svarte hurtig: "Nei, jeg vilde ikke. Du vet at jeg har to griser. Hvorfor spør du mig om det?"

Mon han snarere hadde git de 50 faar eller gjør og heste om han hadde hat 100 av dem?"

Merkelig

— Det er merkelig aa se hvordan en hel forsamling kan bli rørt til taarer naar Guds ord forkynnes.

— Ja, men det er enda merkeligere aa se hvor fort de samme folk tørker bort taarene og glemmer det som blev sagt.

Sjælen og selvet

Av domprost C. Skovgaard-Petersen

"Man kan neppe ha for ringe tanker om sit selv, og neppe for høie om sin sjæl." Saadan sier Chesterton et sted i sin bekjendte bok "Fritænkeri og rettroenhet."

Den lille aforisme stiller sjælen og selvet i motsætning til hinanden. Men foreligger der en saadan motsætning? Er ikke sjælen og selvet netop et og samme? Er min sjæl ike et med mit selv, og mit selv et med min sjæl?

Jo, paa en maate. Begge ord er i al fald uttryk for min personlighet, men — personligheden set fra to helt forskjellige sider. Taler jeg om min sjæl, da er det gudstanken i den menneskelige personlighet jeg sikter til. Sier jeg "mit selv," da er det den foreliggende egoistiske forkrøpling av personlighetens gudstanke jeg har for øie. Sjælen er det uoprindelige, gudsbilledlige anlæg; selvet er jeg-et der er blitt sig selv nok. Sjælen er personlighetens ædle malm; selvet er det slagger der ofte glitrer som sølv, og derved leder daaren vild.

"Tænk ringe om dit selv og høit om din sjæl," det er saa sandt som det er sagt. Ulykken er blot at vi i regelen gjør like det motsatte: tænker høit om vort selv og ringe om vor sjæl.

Selvet kjæles der for; sjælen glemmes. Ødsles der tusen tanker paa selvet, skjenkes der neppe sjælen en. Og det forkjælte selv blir til sidst som møl og rust, eller lønlig svindot, som tærer paa sjælens kraft indtil de guddommelige anlæg forvitrer i det selvcentrede liv.

Vor personlighet er skapt til at aapne sig for Gud, men ikke til egoistisk at samle sig om sig selv. Lukker vi op for Gud, da folder sjælen sig ut, og selvet dør. Lukker vi Gud ute, da lever selvet, og sjælen dør. Og den dag denne sidste utviklingslinje er løpt helt til ende, den dag er fortapelsen inde. Ti, den hvis sjæl blev til et selv, den har dypest set tapt sig selv.

Tænk ringe om dit selv, betrakt det som din fiende. Tænk høit om din sjæl. Kom i hu hvor mange herlige skatter sjælen gemmer. Den har dybder du aldrig har loddet, krefter du neppe selv aner, anlæg der endnu slummer, muligheter som selv evigheten ikke er lang nok til at uttømme. Gud elsker din sjæl saa høit at han ofret sin enbaarne søn for dens frelse.

En Lengtende Sjæl

For lenge siden levde her i Amerika en døvstum pike som hette Laura Bridgman. Som ganske ung kom hun til en skole i Boston hvor hun lærte tegnspraaket. En dag nevnte hennes lærer sjælen.

Lille Laura blev sittende raadvill og uforstaaende en stund. Saa spurte hun i tegnspraaket: "Sjelen? Hvad er det for noe?"

Læreren skrev i haanden hennes: "Sjelen er det i dig som tenker og føler og haaper."

Da lyste det op i pikens ansikt. Saa spurte hun: "Er det ogsaa det i mig som lengter, slik at det svir inne i mig?"

Saa fikk hun høre om ham som kom for aa slukke sjælens tørst.

En turist skulde bestige en feldtop. Som det saa ofte hender, kom taaken og la sig over ham og hans fører. Turisten blev motløs, men føreren ropte: "Skynd paa, det er lyst lenger oppe!" Og slik var det. Efter noen minutter var de paa toppen over taaken. Der var sol og lys. Taaken rak ikke der op. Du som er paa veien til himmelen: Skynd paa, der er lyst der oppe!

Taalmodighet

En kone spurte engang en predikant om han vilde be til Gud for henne at hun maatte bli mere taalmodig. Predikanten bad: "Kjære Gud, send denne konen trengsel morgen, middag og kveld." "Nei, stopp", sa konen, "det var ikke trengsel De skulde be om, men taalmodighet". "Men vet De da ikke at det staar at trengselen virker taalmodighet?" var svaret.

The C.L.B.I. Camp Enjoys its largest Representation for many Years at Sylvan Lake.

With much misgiving the plans were made for this year's C.L.B.I. Camp at Sylvan Lake, July 19th to Aug. 1st. As this little report is penned on its last day the camp has been a constant buzz of coming and going campers from Edmonton to Czar, from Dixon and Bowden to the south to Armena and Camrose to the north. Especially good representation was noted from Donald, Ferry Point, Meeting Creek, Dixon and Armena. This was the largest attendance in years. Besides the Dean and pastors E. Peterson, S. Rude and Rev. Nelson of Saskatoon, who served as regular instructors, six other pastors spent a longer or shorter period at the camp, contributing largely to the success of the of this physical and spiritual refreshing retreat. They were: pastors Eklund, K. O. Kandal, Vickman, Torslev, Karshey and A. Morck, our representative to the Colombian Mission Field of So. America. Many of these pastors brought their families along, thus making it their summer vacation. The commodious cabin facilities makes this camp ideal for this purpose with its eleven spacious cabins. A wonderful spirit of fellowship was experienced by all. The auditorium serves both as class room and dining hall where the campers were richly feed with both physical and spiritual bread. The studies led us into Geneses by the Dean; into I Thes. by Peterson, and upon the lofty tablelands of Christian Experience in Philipians by Rev. Nelson and into the challenge and prophecies of Joel by Rude. The evening question box became an interesting and instructive sideline, closing in the evening by a song service about the camp-fire at the lakeshore. Could such days be void of blessings? Not for those who longed for a closer walk with God!

July 29th the Board met at the Camp and transacted all pending business. The opening of the fall term was set for Oct. 26th with calls to be sent to pastors A. Vinge and S. J. Rude as the assistants to the Dean for the fall term. The Board urges that all congregations in the Am. Luth. Conf. take note of this opening and encourage their available young people to attend.

Substantial offerings were lifted for the building fund, and the C.L.B.I. is thankful for the many gifts and memorials from its friends. At this time a note is soon due and your gift would be doubly appreciated. The Bible school movement is a distinct blessing to our churches, and should receive our whole-hearted and prayerful support.

—S. J. Rude.

Saskatoon Circuit Meeting

The W.M.F. of Saskatoon Circuit held their annual meeting in Spring Creek Church, Rev. L. Knudson's charge, June 19th.

After devotion president Mrs. Lavik opened the meeting and extended a welcome to all. She also welcomed Mrs. Knudson into the circuit. The usual order of business followed. Many fine reports were given. The following officers were elected:

President, Mrs. G. O. Evenson, Outlook, Sask. Vice-president, Mrs. J. R. Lavik, Saskatoon, Sask. Secretary-Treasurer, Mrs. G. Aarestad, Watrous, Sask.

The following are the Departmental Secretaries: Mission Box, Mrs. S. Anderson, Langham, Sask. Thankoffering, Mrs. Oscar Hamre, Hanley, Sask. Cradle Roll, Mrs. R. H. Pinkerton, Valley Park, Sask. In Memoriam and Life Membership, Mrs. Ulven, Glenside, Sask. Historian, Mrs. Fotheringham, Watrous, Sask. Christian Nurture, Mrs. A. Erlandson, Penzance, Sask. Librarian, Mrs. A. Hjortaas, Macrorie, Sask.

A few new books were added to the library. If any one would like a book for their aid, please communicate with Mrs. Hjortaas.

The W.M.F. of Saskatoon Circuit extend sympathy to the bereaved family of Mrs. Olga Dahlen of Valley Park, also to Rev. and Mrs. Aarestad of Watrous in the sickness of their son.

A vote of thanks and appreciation was given to Rev. and Mrs. Lokensgard for their kindness and untiring work done while in our circuit. All good wishes go with them to their new field.

An inspiring program in word and song

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

Women's Missionary Federation

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

"At Peace"... but not "At Ease".

Romans 5:1—We have "peace" with God through our Lord Jesus Christ.

At peace am I,
Freed from my sin, its guilt, its power;
Now I may look into the face of God
And sing each hour!
He bids me cast on Him each care
That would perplex,
Nor fear the snares that Satan lays
My soul to vex.
I gladly grasp His gift,
The Holy Son,
Whose love assumed my debt,
My ransom won.
For there, upon the Cross, in anguish sore,
He shed His blood —
To be my perfect Sacrifice,
My King — My God!

Amos 6:1 — Woe to them that are "at ease" in Zion.

But not at ease am I
Who now can joy, who now can see;
Each hour I dedicate to Him
Who set me free
While others stagger 'neath their load
Of care, of sin.
I must arise from sloth and sleep
These souls to win!
I have a story now to tell
At home — afar.
My tongue must spread abroad
Where'er men are —
That God would reconciled be
To every soul!
I must invite them all to come
To be made whole!

A.P.N.

WHAT MOTIVATES OUR FEDERATION:

We Magnify the Father. Every true member of the W.M.F. worships the Triune God! She has accepted the gift of eternal life through Jesus Christ and desires out of gratitude to pass on this blessing to others. Her slogan is: God First! Her heavenly Father and His Kingdom are enthroned in her heart. She interests herself in His dealings in the world, past, present and future. Here is the motive for all her "good works"; Thankfulness. She desires to "adorn" the doctrine. The W.M.F. offers an outlet for this overflowing love and charity. She joins hands with other consecrated sisters to say: "O, magnify the Lord with me, and let us exalt His name together!" Psalm 34:3.

We Mend our Faults. Personal purity and growth in sanctification of each member of our organization is the first aim of our Federation. We desire to rid ourselves of all personal peculiarities that keep us from being effective workers in the Kingdom. Habits of gloominess, complaining, touchiness, worry, unkind criticisms or tale-bearing, laziness or slangy speech are to be corrected. "Wickedness must flee if useful we would be". "He that hath this hope in him, purifieth himself, even as he is pure." 1 John 3:3.

We mind our Families. Next to our own eternal salvation, our homes and its occupants are our first care. To see that all of the members of our own household belong to Christ and are "built up in Him" is our primary consideration. To this end we emphasize infant baptism, the establishment of the family altar, Christian education from the Sunday school through to college. "She looketh well to the ways of her household." Proverbs 31:27.

We Make Friends. So that we may Win More Folks to our Christ and His Kingdom. Every member reaches out her hand in kindness and helpfulness to all with whom she comes into contact to let the love of God flow through her to others. Through the Federation, she is enabled to extend her efforts far and wide. "She

was given at the evening session.

Mrs. H. Dalen, (Temporay Sec'y)

stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Proverbs 31:20.

World Missions First. Our main business is to obey the command of our King: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). That the women of the church may become effective channels for reaching their brothers and sisters who are steeped in superstition and sin—who are far from the Father's House—with the gospel of salvation through Jesus Christ we are banded together in this Christian organization. Especially therefore, do we interest ourselves in the promotion of the missionary enterprises in those countries where our church is supporting missions: China, South Africa, Madagascar and South America. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12:28.

WHO MADE OUR FEDERATION

Our Birth—June 12, 1917, Minneapolis. Our Membership Now — All women's organizations of the NLCA — approximately 140,000 women — 2,700 societies.

WHO MANAGES OUR FEDERATION

Our Federation is divided into nine districts: Eastern, Northern Minnesota, Southern Minnesota, Iowa, South Dakota, North Dakota, Rocky Mountain, Pacific, Canada. Each District is subdivided into Circuits. There are 104 of these now.

Every two years we meet in general convention for inspiration and to transact business. The Districts also meet every two years, alternating with the national convention. Circuits hold meetings once or twice a year.

Our Departments — To guard and to promote interest in our rich heritage of the past, we have The Historical Department.

To develop personal faith, purity and consecration, we edit and encourage the use of Christian and mission literature through our Literature Department.

To keep the home and its children Christian: Cradle Roll Department, Christian Nurture Department, and Christian Education (Thankoffering) Department.

To care for the welfare of those in need: Box Work Department, Deaconess Department, and Charities (Thankoffering) Department.

To encourage gifts and prayers to missions, home and foreign, we have our Mission Box Department.

To encourage the honoring of loved ones, living and departed: The Life Membership and In Memoriam Department.

My W.M.F. Reminder tells me this month's topic for discussion at our Ladies' Aids is 'Historical' and 'Centennial'. It has been interesting to hear of different societies which are now working on the history of their own local organizations. It is desirable that histories be begun immediately while some of the charter members and others are still with us and who can give an accurate account of first beginnings, etc. Appoint someone in your Aid to prepare this history, and send one copy to your Circuit Historian one copy to the District Historian, and of course, one copy for your own AiAd. Begin now to gather information, pictures and articles of interest. — A loose-leafed Historical album may be obtained from Augsburg Publishing House for \$2.25.

This is Centennial year — 1843 to 1943 — 100 years since the Church was planted for us in America. It is well for all of us to pause and consider, What does it mean to ME to have had the help, protection and guidance of the church in MY life? Were it not for the Church with Christ as Head and Cornerstone our communities would be fearful places in which to live. Centennial celebrations and commemorations are already being discussed and planned for October. It is not too early to begin preparations for such an event as is ours to enjoy. One of the Recommendations adopted at the W.M.F. District Convention is as follows: "That the Ladies' Aids begin to plan NOW for the Special Centennial Day and Thankoffering this

Yorkton Circuit W.M.F. Convention

Missionary Olga Guttormson from Zululand was guest speaker at Yorkton Circuit W.M.F. held at Rose Valley, Sask. Rev. J. B. Haave's charge, June 5th. Miss Guttormson based her message on John 4:35, Jesus' Words, "Lift up your eyes, and look on the fields, for they are white already to harvest." "People ask me, 'Why do you go to Zululand when there are so many heathens at home?'" said Missionary Guttormson; "but there is a vast difference here, heathens at home are so by choice. They have ample opportunity to learn and hear of Jesus, but out there they are heathens by birth and have never heard of Jesus Christ. The Saviour suffered and died for every Zulu, and He looks to us to bring the Gospel to them."

The L.D.R. of Rose Valley took part by presenting a short playlet: "Building the L.D.R. Wall", showing the progress of this organization since its beginning. Several musical numbers by local talent and visitors added to the program. Of special interest was a song by the local L.C.R. At the business meeting the following officers were elected: President, Mrs. L. M. Hanson, Leroy, Sask. Vice-President, Mrs. H. Knutson, Dahlton, Sask. Sec'y-Treasurer, Mrs. Otto Severson, Hinchliffe, Sask.

The Prince Albert circuit L.D.R. met on July 17th at the Christopher Lake Bible Camp. The Convention Theme was "The abundant Life" based on John 10:10. "I am come that ye may have Life and that ye may have it more abundantly". The first paper was given by Lucille Hanson of Weldon, "Joy made full". The second paper by Miss Adeline Dragseth of Brancopeth, "Living the Abundant Life".

Rev. P. Lerseth of Birch Hills, the guest speaker, stressed the point that the Christian Life IS the abundant Life as Paul describes in Phil. 4: 4. Musical numbers were supplied by Arnold Hagen of Hagen and the Hanson sisters of Weldon.

There was a good representation from the local L.D.R.s with only one member of the executive absent. The officers elected areas follows: President, Miss Hanna Haugen, Spruce Home, Sask. Vice-President, Miss Blanche Nelson, Prince Albert, Sask. Sec'y-Treasurer, Mrs. O. Christopherson, Weldon, Sask. Box Work Sec'y, Helen Hagen, Hagen, Sask. Worship Offering, Phyllis Hanson, Weldon, Sask. Treasure Chest, Mildred Anderson, Fairy Glen, Sask.

May God continue to bless our L.D.R's.
Hanna Haugen, Pres.

The L.D.R. of Yorkton Circuit met at Rose Valley June 5th, but because no delegates were present no business was conducted. Missionary Olga Guttormson spoke a few words of greeting and encouragement to those present, pointing out the fact that there are many and varied opportunities for our girls to serve the Lord. She urged us to be steadfast and pledge our loyal support in the work of the L.D.R. The local society presented a short playlet entitled "Building the L.D.R. Wall", in which the growth and expansion of this organization was interestingly displayed.

On July 23rd, at Nelson Lake Bible Camp, it was decided to hold the business meeting. The following officers were elected: President, Mrs. J. B. Haave, Rose Valley, Sask. Vice-President, Miss Camilla Rostad, Southey, Sask. Sec'y-Treasurer, Miss Edna Anderson, Preeceville, Sask.

On Sunday evening, July 25th, these officers were installed by Rev. J. B. Haave. It is our prayer that we may be faithful workers in the Lord's vineyard. —S. L. H.

year and make it a big success". The Manual of Program Helps for Centennial Day printed by Augsburg provides ample material of interest. Outlines of talks are suggested and complete articles on the same subjects are printed. As our thoughts concentrate on the procession of events in the March of Faith we offer thanks to God for a century of manifold blessings. May the spirit which guided our fathers renew in us a willingness to labor and sacrifice so that the work which was so nobly begun may continue.